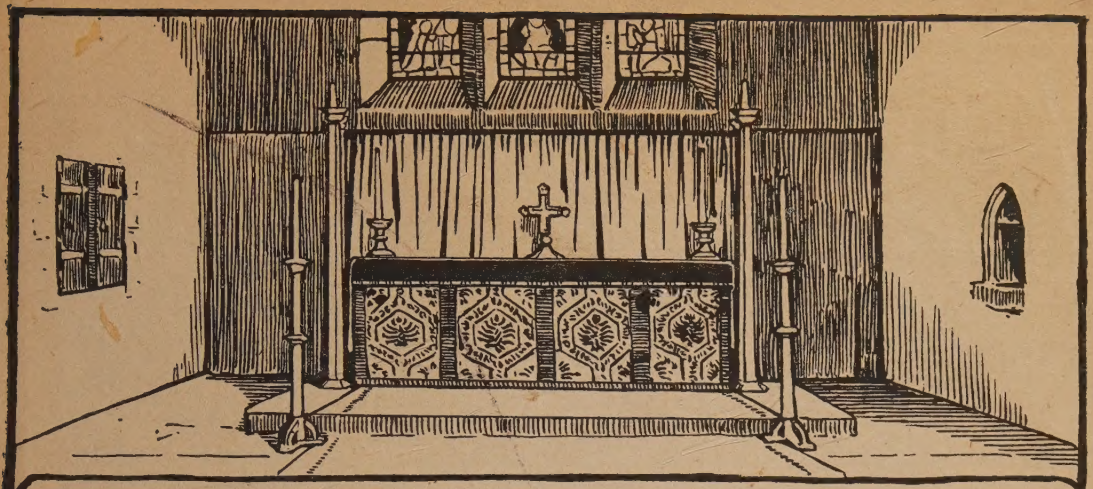

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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By A. M. Ramsey.

Summer, 1928.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

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2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SUMMER, 1928. **Vol. 1, No. 2.**

EDITORIAL.

A Church Quarterly can hardly now be published without a word about the New Prayer Book. For ourselves we shall be thankful if it can at last be ours. The Church as a Body still wants it; it contains much that is good (notably the new Prayer of Consecration) and for the rest time and experience can best determine where it still needs improving. For we have still to learn whether the rubrics round which so much controversy has raged will be in the least practicable. Yet it is easy to lose our sense of proportion; for after all the Book *itself* is the same as that of 1927. But we can never be satisfied with a permanently duplicate liturgy.

It seemed advisable to deal first mainly with doctrinal issues, which are the foundations on which our liturgical and artistic ideals are laid.

Now, however, we are glad to announce that Mr. F. E. Howard will start a series of articles in our next issue on how to set about turning a vulgarized or neglected Church interior into something more worthy of being the House of God.

He is also kindly allowing us to print a series of architectural photographs of his, the first one of which appeared in our first issue. We should like to add that our cover was designed by Mr. C. O. Skilbeck, F.S.A.

We hope to start a section of the Quarterly for notes on what the Society is doing, and we invite members to contribute paragraphs.

It will be a real encouragement to us to know of the growth of Anglican Society ideas in the Church, in teaching; in actual experience of developing the 'English Use' in worship; and also in restoring and beautifying our churches on traditional lines—whether this be by members of the Society or not. For our object is not that the Society should grow for its own sake, but that its purposes should be carried out, and all who work for these purposes have our support and sympathy.

The Annual General Meeting of the Society will be held at Oxford on November 14—16. The programme will be as follows:

Wednesday, Nov. 14.
2.30 p.m. Committee Meeting.
5.30 p.m. Festal Evensong and Sermon.
8.0 p.m. Official Annual General Meeting.

Thursday, Nov. 15.
7.45 a.m. Solemn Eucharist.
10.30 a.m. Conference at which the Subject for discussion will be "The Holy Eucharist in the Life of the Parish."
First Session.
11.30 a.m. Second Session.
2.30 p.m. Third Session.
5.30 p.m. Evensong and Sermon.
8.15 p.m. Informal Gathering.

Friday, Nov. 16.
7.45 a.m. Solemn Eucharist.

The following have already promised to speak or preach:—The Very Reverend the Dean of Chester, the Principal of Cuddesdon, the Rev Canon W. H. W. Williams, and the Rev. R. M. Hay, B.D.

It is hoped that this may be a really useful Conference, and that it will be largely attended by members of the Society.

The above programme is, of course, liable to alteration, but all members will receive full information in good time.

GENERAL SECRETARY'S NOTES.

The Society continues to make steady progress. The membership is now 142, an increase of 24 since the publication of the first number of the English Catholic. It is hoped to print a complete list of members with the next issue.

The *English Catholic* has sold well, but I would urge members and other subscribers to introduce it to their friends and send copies to anyone who they think would be interested, so that we may build up a really large circulation. I am constantly receiving letters expressing appreciation of the *English Catholic*. I feel sure we can make a real advance if we all take our part in extending the work of the Society by this method. Our work must not be allowed to suffer because of the turmoil of Prayer Book Revision.

W E Norris,
General Secretary.

THE INSTITUTION OF THE EUCHARIST & ITS TEACHING.

By the Rev. J. W. Tyrer, Hon. Chaplain to the Bishop of Liverpool.

The Institution is the central point of the Eucharist. All controversies connected with this Sacrament have their origin in what Jesus then said and did, and they can be solved only by a right interpretation of His words and acts. These controversies have mostly centred round two doctrinal questions:—(*a*) In what respect are the Eucharistic elements Christ's body and blood, as He declared them to be? ; (*b*) Is the Eucharist in any sense a sacrifice or an offering, and, if it be, then in what sense? Church history can tell us of few controversies which have raged more fiercely or had farther-reaching consequences than these. In comparison with them such practical questions as inquiry into (*c*) The exact meaning of Christ's command, and (*d*) The best method of carrying it out, have been almost completely neglected. And yet obedience is at least quite as important as correct doctrine. The present article is an attempt to give, as briefly as possible, an answer to these two practical questions.

We must, of course, begin with the four accounts of the Institution—those found in the first three Gospels (Matt. xxvi, 26—28 ; Mark xiv, 22—24 ; Luke xxii, 19, 20) and in St. Paul's First Epistle to the Corinthians (xi, 23—25).

From these we learn that, during the course of the Last Supper, Jesus (1) took bread—a round wheaten cake or loaf—(2) gave thanks (or "blessed") in words which are not recorded, (3) broke it, and (4) gave it to His disciples with a short formula recorded in all the four accounts.

Later on, "after supper" (I. Cor. xi, 25), He (1) took a cup, (2) gave thanks in words which again are not recorded, and (4) gave it to the disciples with a formula which is recorded, though the accounts vary as to its wording.

The cup contained wine—"the fruit of the vine" (Mark xiv, 25)—doubtless mixed with water in accordance with Jewish custom and the tradition of the Christian Church from the earliest times (Justin Martyr, *I. Apol.* lxv, 3, lxvii, 5) downwards.

The ceremonial, if we may use such a term, is exactly the same for the bread and the cup, except that (3), the act of breaking, has, in the case of the cup, nothing to correspond to it. No inference can be drawn from the absence of the word "blessed" from all four accounts of the institution of the cup ; St. Paul supplies the deficiency in I. Cor. x, 16:—"the cup of blessing which we *bless*."

We need not linger over (1), the taking of the bread ; but (2), the blessing, demands our most careful attention. It is explained by different scholars in different ways. Some hold it signifies that Christ blessed *the bread* ; others, that He blessed *God*. The latter is the explanation usually favoured by present-day commentators, largely owing to the great authority of Westcott who says that "blessing the bread" must be understood as "blessing God the giver of the bread" (*Hebrews*, p. 209). This diversity of opinion turns on two connected questions, one of grammar, the other of interpretation.

With regard to the former, we have in St. Matthew's and St. Mark's accounts two ordinary transitive verbs ("broke" and "blessed") following each other almost immediately in the same sentence, with an object ("bread") expressed after the first and no object directly expressed after the second. What is the verdict of Greek grammar in such cases? And, since we are dealing with the Synoptic Gospels, what is their custom?

Now, leaving out ten passages in which there is merely a repetition of the same verb, and which therefore may not be considered exactly parallel, there are in Matthew fifty-three instances of the particular construction in question ; and in fifty of these the object to be understood after the second verb is undoubtedly the same as the one expressed after the first. In the remaining three it is not so, as in these cases the result would be simply absurd. An examination of Mark and Luke leads to a similar conclusion. So we arrive at the rule that, in the construction before us, the object of the second verb is always the same as that of the first, except only where the strict observance of this rule would lead to nonsense—which is clearly not the case in the instance we are considering. Thus the verdict of grammar is unfavourable to Westcott's explanation.

Then, with regard to interpretation, we have the means of ascertaining how St. Luke understood our Lord "blessing" food. In Mark vi, 41, we read that Jesus "took

the five loaves and the two fishes, and, looking up to heaven, He blessed." Now this is a case where the verb " bless," used with regard to food, has no object expressed directly after it, and where therefore, according to Westcott, it ought to mean " blessed *God*." St. Luke thought otherwise. In ix, 16, he copies the above passage from Mark almost word for word, but he makes one significant addition :—" He took the five loaves and the two fishes, and, looking up to heaven, He blessed *them*." In other words, St. Luke believed our Lord to have blessed *the loaves and fishes*. And, as an educated Greek who thought in that language, he understood the meaning of its phrases far better than the most eminent modern critics.

Origen was another highly educated Greek. His interpretation of " the loaves blessed by Jesus " is far too long to be quoted here. But, if any one will take the trouble to look it up and read it (*On Prayer* xxvii, 2), he will, we think, come to the conclusion that Origen interpreted the expression in exactly the same way as St. Luke.

We are thus led to conclude that, whatever outward form Christ's words may have taken, their result was to bless the Eucharistic elements and thus hallow them for their sacramental use. We will now endeavour to find out all we can about that outward form.

Since, in the accounts of the Institution, " blessed " and " gave thanks " are used interchangeably, it follows that our Lord's blessing of the elements took the form of a thanksgiving. And with regard to this thanksgiving there are three things to be noted.

(*a*) It was, of course, addressed to God the Father.

(*b*) It is often assumed that our Lord used the short Jewish thanksgivings over food and nothing more : but, had this been so, their use would have been so much a matter of course that it would hardly have been mentioned on the pages of the Gospels. History is a record of the unexpected, the abnormal, the unusual. Our Lord's blessings over food, both at the Institution and elsewhere, evidently made a deep impression on those who heard them. Of this we have a striking proof in the way in which His blessing of the loaves and fishes is incidentally referred to by St. John :—" there came boats from Tiberias nigh unto the place where they ate the bread *after the Lord had given thanks* " (vi, 23)—that is to say, " after that memorable thanksgiving." We do not mean to assert that our Lord did not use the ordinary Jewish thanksgivings. He may well have done so. But, if He did, He added much more. And it was this additional part which impressed the hearers.

(*c*) Our Lord's thanksgiving may have contained petition, as many of the Jewish blessings did, *e.g.*, fourteen out of the famous *Eighteen Benedictions*. This, however, is a point on which we cannot speak with certainty but only indicate its possibility.

But, even if there were no petition in our Lord's words of thanksgiving, it by no means follows that ours should contain none. He acted on His own authority and by His own power ; we must act in humble submission to these. When He raised the dead, He had but to speak the word, " Talitha cumi," " Lazarus come forth," and the result followed at once. St. Peter could only accomplish the same after kneeling down and praying (Acts ix, 40). In the same manner it is only right we should ask God's help in the consecration of the elements. And, as a matter of fact, the Church has done so from the earliest times ofwhich we have any record. And this may well be the reason why our Lord's actual words are not recorded. A thanksgiving which was thoroughly appropriate on His lips may not be so on ours.

Let us now pass on to (3), the breaking of the bread. The purpose of this is clear ; it enabled the disciples to communicate in a seemly manner. And of necessity there could be nothing to correspond to it in the case of the cup. There must have been something very striking in the action—something that appealed strongly to the minds of the primitive Christians. We see this from the fact that one of the earliest titles for the whole rite was the *Breaking of the Bread* (Acts ii, 42).

We come now to (4), the Communion of the disciples. As Jesus distributed the bread and the wine, He used formulae recorded in all our four accounts, though there are differences as to the wording. For our present purpose these differences are unimportant. But it is most important to note that our Lord did not use these formulae for the *consecration* of the elements ; this

had been already effected by His Blessings. He is now giving the consecrated elements to His disciples for their Communion, and the words He employs are His *Forms of Administration*. From Mark xiv, 23, 24, we might almost conclude that, with regard to the cup, Jesus said nothing until after His disciples had drunk of it. However this may be, the formulae in question are not consecratory; they are declaratory of what the consecrated elements had come to be by virtue of consecration. And, if they were not the Forms of Consecration at the Institution, they can hardly be the Forms of Consecration now.

All this lies so clearly on the surface that we can only marvel at its having ever been understood in any other way. And yet this misunderstanding is the foundation of the so-called " Western " theory of Eucharistic Consecration.

So far, we have been considering the nature of Christ's acts and words at the Institution. We have now to consider what is the proper way of carrying out His command, " This do in remembrance of Me." So clear a command can only have one meaning—" Imitate what you have seen Me do and heard Me say." There is one point, however, in which the whole Church has apparently swerved from exact imitation. Whereas at the Institution the bread was first blessed and administered to the disciples, and afterwards the cup, it is the Christian custom to bless the two at the same time and then administer them separately. This was the case as early as the days of Justin Martyr (*I. Apol.* lxv, 3, 5), whose evidence must reach back to the first quarter of the second century. So early a variation from Christ's model must have had very high sanction, probably apostolic ; and it may well be as old as the first celebration of the Eucharist after the day of Pentecost.

Assuming, then, that the Church was justified in making this variation from the ceremonial of the Institution, we will give a brief sketch of a Eucharistic celebration modelled on Christ's command.

In the first place (1) the bread and wine are solemnly taken and thus set apart for their sacred use. Next (2) the celebrant consecrates them with a Thanksgiving-prayer of some length. One subject of this is, of course, Christ's redeeming work and especially His Passion ; for the service " is in remembrance of " Him, and in it we " proclaim the Lord's death till He come " (I. Cor. xi, 26). Such a commemoration, however, would be incomplete unless there were mention likewise of His Resurrection. And, as we have seen, the Prayer will naturally conclude with an *Invocation*, that is, an appeal for God's intervention in the rite. The consecration being thus completed, (3) the bread is solemnly broken for distribution to the communicants. After which (4) the celebrant or some assistant administers the consecrated elements—first the bread, then the cup—to the Faithful present with formulae based on Christ's words of Administration. Thus the four essential features of the Eucharistic service are :—(1) Offertory, (2) Consecration, (3) Fraction, (4) Communion ; everything else is secondary.

In drawing this sketch we have taken the Institution as our model, with very little thought as to the practice of Christians in after years. But, if, instead of doing so, we had based our sketch on Christian practice as set forth in the traditional Liturgies, we should have arrived at precisely the same result. This shows how faithfully the Church carried out Christ's command. No doubt, each Liturgy adds details of its own ; and such additions are perfectly legitimate, so long as they do not obscure or alter the main features of the rite.

There are three points on which we must dwell a little more in detail.

(1) As we have already seen, the recital of Christ's acts and words at the Institution has no real claim to be considered the Form of Consecration. Nevertheless it has an important function to fulfil in the consecratory Prayer. It is the warrant which gives the Church the right to act ; and, having exhibited it, she proceeds to act on it in the Anamnesis and the Invocation which follow.

(2) The Invocation has usually, though not invariably, taken the shape of an appeal to God to send the Holy Ghost upon the elements for the benefit of the communicants. In the oldest Prayer of Consecration extant—that in Hippolytus' *Apostolic Tradition* (early 3rd cent.)—it contains this and nothing more ; in later ones the consecration of the elements is expressly mentioned. But the difference between the two is one of wording rather than of substance. For it is only by effecting the consecration of the elements that the descent of the Spirit on them can possibly benefit the communicants.

Hence the later form merely gives open expression to what is implied in the earlier. Thus we are not surprised to find that already in the third century the Holy Ghost is recognised as the Agent of Eucharistic Consecration (Cyprian, *Ep.* lxv, 4, to Epictetus ; *Didascalia Apostolorum*, vi, 21, 22). All other theories are of much later date.

(3) The formulae of Administration ought, of course, to be based, *mutatis mutandis*, on those used by Christ. For brevity's sake we will notice only one of the two. The central part of the words Christ said whilst administering the bread—the only part recorded in all four accounts—was "This is My body." And so we are not surprised to find the formula "the body of Christ" widely used for the same purpose in the early Church. By the sixth century this had been enlarged in the West and changed into a blessing, and, as such, it still holds its proper place in the Eucharistic service, "The Body of our Lord Jesus Christ, which was given for thee, preserve," etc.

If the facts given and the conclusions drawn from them in this article are correct, they prove how much more scriptural the new proposed Prayer of Consecration in the Deposited Book is than the old one in the present Prayer-Book.

THE DOCTRINE OF ANGLICAN DIVINES CONCERNING CONSECRATION.

By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S.

What the views of Cranmer and his associates were on this subject is difficult to say. In the first Prayer-book they had interpolated an invocation for consecration "by thy word and Holy Spirit" before the narrative of the Institution in the consecration-prayer: but it was omitted in the second, and many of the reformers of that period held that "the words belong more to men than to bread and wine," seeming to imply that the prayer was directed to the hearers to call up suitable thoughts, and that there was no consecration of the elements in the ordinary sense.

In the reign of Elizabeth, the consecration prayer was verbally the same as that of the second Edwardian book, and people were still under the influence of the theory of the Schoolmen, that consecration was effected by the recitation of Christ's words of administration. Jewel, Bishop of Salisbury, in his controversy with Harding says: "With what honest countenance then can M. Harding say that we have no consecration? We pronounce the same words that Christ pronounced: we do the same that Christ bade us do: we proclaim the death of the Lord." In the Primer issued in 1559 one of the prayers on the Passion begins: "Our Saviour and Redeemer, Jesus Christ, which in thy last supper with thine Apostles didst deliver thy blessed body and blood under the form of bread and wine"; and in the advertisement at the end of the Edwardian Book of Homilies, which was reprinted three times in 1562—1563, a sermon is promised "of the due Receiving of his blessed Body and Blood, under the form of Bread and Wine:" so that it may reasonably be assumed that people were meant to believe that the consecration prayer produced an effect on the elements and not merely on the minds of the audience, and so, in this regard, there was a revulsion from the Zwinglianism of Edwardian days.

Not till the time of the judicious Hooker does any further evidence appear, and that is his reference to the "Cup hallowed with solemn benediction": and that does not throw much light on the question. The 21st Canon of 1603, however, in regulating, apparently, what was to be done when a second consecration was needed puts the stress on the recitation of the words of institution: "No bread or wine newly brought shall be used; but first the words of institution shall be rehearsed when the said bread and wine be present upon the communion-table." This is naturally followed by the bishops in their Visitation Articles: *e.g.* Bancroft, Archbishop of Canterbury, in 1605 enquires if the Minister do "use the wordes of the Institution, according to the Booke, at every time that the *Bread* or *Wine* is renued," and referring to the 21st Canon. There is some verbal variation in the question, but it appears in numerous Articles thenceforward: though some interpret the canon as relating to the administration to the communicants, *e.g.* Harsnet, Bishop of Norwich, 1620, and Curle, Bishop of Bath and Wells, 1630 (referring to the *twelfth* Canon!). Duppa, Bishop of Chichester, in 1638 asks: "Are the words of

Consecration solemnly pronounced?" and later, writing of the Bread and Wine, "if either fail, are the words of Consecration renewed over them before they be distributed?" Montagu, Bishop of Norwich, in 1638, is even more explicit; after enquiring if the fresh wine be consecrated by the Minister before distribution, he adds: "For there is no Sacrament until the words of Institution be pronounced upon it:—*This is my bloud*, etc."

After 1661 there was no need to enquire about this, for a second consecration was provided for by rubric: a rubric that derives from the old *Cantelae Missae* and is based on the scholastic theology of the middle ages.

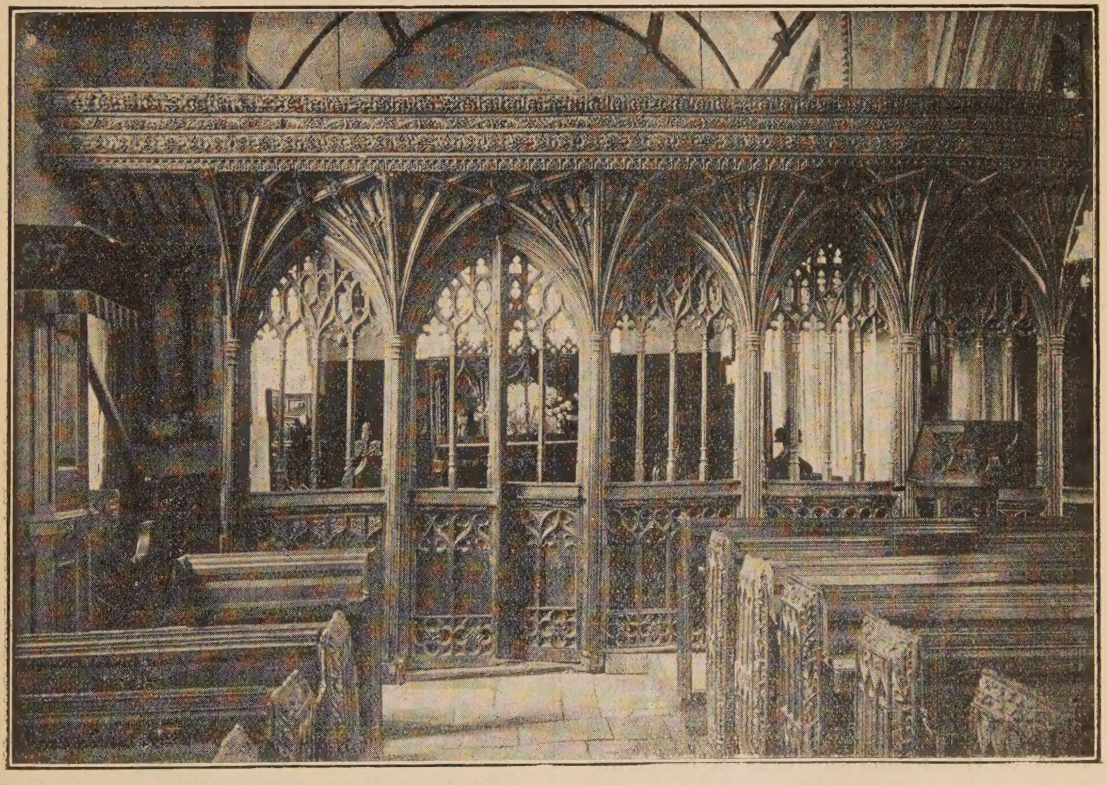
It is clear that the medieval theory lasted well on into the seventeenth century. But meanwhile knowledge of the earlier Christian writers, and of the liturgies of the Orient, was becoming greater and more profound, and when we turn to the written opinions and practice of the Anglican divines, the influence of this learning and knowledge becomes evident. It came to be felt that, as consecration was effected by prayer, there was a vagueness about the prayer of consecration that might properly be remedied. In his *Preces Privatae* Andrewes has a prayer, addressed to our Lord, to "come and hallow the gifts that are here set forth," which he used at the Offertory. Thomas Morton affirmed that the words *This is my body*, etc. "are of declaration, and not of invocation," "not words of blessing and consecration (because not of petition but of repetition), yet are they words of direction." John Cosin, in quoting the words used by the priest in "blessing or consecrating the bread and wine," begins with the invocation *Hear us, O merciful Father*, etc.: and in a prayer-book of 1619 he has added in his own handwriting a fuller and more definite form partly derived from the book of 1549. Archbishop Bramhall notes that the Western Church consecrates the Sacrament of the Body and Blood of Christ "by enunciation of the words of Christ," and the Eastern Church by prayer: "our Church for more abundant caution useth both forms." Jeremy Taylor is very insistent that consecration is effected by the prayers of the Church and not by the recitation of Christ's words: "The Church of England," he says in one place, "does most religiously observe it according to the custom and sense of the primitive liturgies; who always did believe the consecration" to be consequent on "the solemn prayer and invocation": and as regards the words of our Lord, he affirms that they "are only declarative and exegetical, not operative and practical: for in particular, if these words *Hoc est corpus meum* were otherwise, then the priest should turn it into his own, not into the body of Christ." That he was not satisfied with the meagre form of the Prayer-book is evident from the liturgy he put forth when the B.C.P. was interdicted by the Puritans of the Commonwealth; in which he has an epiclesis or invocation of the later Eastern type, asking that the Holy Ghost may "descend upon these gifts" and "bless and sanctify these gifts, that this bread may become the holy body of Christ. *Amen.* And this chalice may become the life-giving blood of Christ. *Amen.*"

Thorndike, who assisted in the revision of 1661, treats the whole question at length, and constantly insists that the true teaching of the Church is that the elements are consecrated by prayer, and not by the recital of the words of Christ: consecration, in his view, "is nothing else but a prayer that God would send the Holy Ghost upon the present elements, and make them the Body and Blood of Christ." Thomas Wilson, who hoped for the restoration of the Book of 1549, in his *Sacra privata*, has a prayer to be said "immediately after the Prayer of Consecration," beginning with a short oblation and continuing with an invocation similar in wording to Jeremy Taylor's, quoted above. Hamon L'Estrange adds his testimony to the belief that the elements were sanctified by prayer, the narrative of Christ's institution, as it were, showing our commission. Bingham, treating of the form of consecration, testifies that "anciently" it was "a repetition of the history of the institution, together with prayers to God that He would send His Holy Spirit upon the gifts and make them the body and blood of Christ." Wheatly in his well-known *Rational Illustration of the B.C.P.* definitely attributes consecration to the invocation *Hear us, O merciful Father.* John Johnson, the author of *The Unbloody Sacrifice* also is a vigorous upholder of the same views as Bingham and Thorndike in this respect.

Curiously, the Puritans of the 17th century also supported this view. The

Directory for the Public Worship of God agreed on at Westminster and imposed on the Scottish Presbyterians in 1645, orders the Prayer, Thanksgiving or Blessing of the Bread and Wine to be to this effect :— " Earnestly to pray to God, the Father of all mercies and God of all Consolation, to vouchsafe his gracious Presence, and the effectual Working of his Spirit in us : and so to sanctify these elements, both of Bread and Wine, and to bless his own Ordinance, that we may receive, by faith, the Body and Blood," etc. In the Liturgy which the Nonconformist Divines presented to the Bishops at the Savoy Conference a definite prayer is introduced, as a substitute for that in the B.C.P., of which they had complained that it was not " explicit and distinct enough " ; ending, "Sanctify these thy creatures of bread and wine . . . that they may be sacramentally the body and blood of thy Son Jesus Christ." The whole of this liturgy is worth notice as showing how far Baxter and those who agreed with him wished to bring in what many to-day would look askance at as " Romanism." The reason why no more definite invocation was introduced in 1661 may possibly be that the Puritans wanted it, and the Bishops, being human and still smarting under the persecution of the Commonwealth, were in a mood to refuse to agree to anything suggested from such a quarter.

When controversialists attack the proposed revision of the consecration prayer as unscriptural, one wonders whether they have seriously considered Romans xv. 16, and Hebrews ix. 14. Considering the use of words that are elsewhere technical sacrificial terms in the former passage, it is hardly safe to call the proposed anaphora unscriptural : even though St. Paul may very probably not have had in mind the Eucharistic Prayer of his days, as Hickes and others maintained.



PLYMTREE, DEVON. 15th Cent. West Country type (Loft removed).

THE BODY OF CHRIST—AN APPEAL TO ANGLO-CATHOLICS.

By A. M. Ramsey.

Dr. Hort's work '*The Way, the Truth, the Life*' is a religious classic if only because it made many realise that the words in the Upper Room, "I am the Way," have a deep meaning, for which "I am the guide" or "I am the example" can never be a paraphrase. Jesus has been the earthly guide of His disciples and is now to leave them. "Whither goest thou?" "We know not the way," the disciples were asking; they would still follow their guide. Our Lord does not answer their questions; they are on that lower plane, conditioned by the movements of His earthly ministry. For the earthly relationship is to pass and the relationship of spiritual union is to come. He is the Way (ἡ ὁδός); another is the guide (ὁ ὁδηγος) along that Way, the Spirit whom He will send. Jesus as the Way means a relationship akin to that which S. Paul describes by "in Christ," "Christ in me."

I.

The fact of the indwelling of Christ in the Christian is as central in the Christian religion as it has been difficult to realise. The object of this paper is to suggest that forgetfulness of this fact is the cause of much of the chaos in theology to-day. A reminder of New Testament teaching must precede any fruitful study of our present problems.

S. Paul and S. John are the chief witnesses to that Presence of Christ and of His Spirit within the Christian which made the Christian Church His Body. With S. Paul the phrase "in Christ" and with S. John the verb "to abide" are the constantly repeated expressions of this truth. It cannot be too strongly emphasised that S. Paul is neither "spinning" theology nor describing a mysticism uniquely his own; he is writing to Christians of their own experience. Some of them, such as the Romans, he has never seen, yet he can write to them of the effects of their conversion and Baptism (Rom. v., vi. *passim*). It is true that S. Peter makes but few references to this kind of experience (1 Peter iii. 16, iv. 13, v. 14), but the teaching in his Epistle hangs specially upon the power of the Rising of Jesus in begetting His disciples to a new hope. It is in connexion with the *Death* of Christ that the "in-Christ" experience is realised. When the Christian is "accounted righteous" by Faith in Christ crucified and not by the achievement of good works, his Faith is not an unethical "resting on the finished work of Christ," because the believer is "in Christ." Because of this "in-Christ" truth the Church is Christ's Body. So while the New Testament emphasises the Catholic truth that the church is the extension of the Incarnation, it stresses also the vital importance of that Faith which is associated with the word Evangelical; for the Indwelling of Christ, which makes possible the Church, is linked to Faith in Him "Who loved me and gave Himself for me."

Isolated from the rest of New Testament teaching, Justification by Faith has led to the eccentricities of extreme Protestantism; linked to the rest of Christian truth it is at the heart of Christianity. Yet present-day Catholic teaching in England often neglects the meaning of Faith. Much is heard in Anglo-Catholic circles of "the Faith" in the sense of the body of Christian truth; but this use of the word in the New Testament (ἡ πίστις) is entirely secondary to "*Faith*" without the article (πίστις), the relationship of the believer to Christ Crucified and to God.* Bishop Gore says that it is because the new religion is marked by this relationship of *Faith* that it can be called "*the Faith.*" The Christian Faith differed from her rivals not just in the content of her beliefs but in the fact that the quality of her belief was "Faith," a relationship unlike that of other religions (*cf.* S. Angus '*The Mystery Religions and Christianity*,' pp. 287—297). Hence the characteristic moral exhortation of the Apostles is not to imitate Christ or to obey Him (important though these are) but to "quench not" the Spirit of Christ by whom Christ indwells the Christians. St. Paul reminds the sinful of the fact of their Baptism. In that Indwelling is the moral power of the Christian, if only He will believe.

Thus the Incarnation is extended in Christ's Body the Church as a whole in all its life and work. In the light of Christian

* The sense of πίστις, πιστευω, of course, varies. Sometimes it is nearer to 'hope'; sometimes to 'intellectual assent'. But it is primarily *active*. Even ἡ πιστις sometimes means 'faith' and not 'the faith,' e.g. 2 Cor. 1, 24. See Gore *Romans* vol. ii, p. 205—7; Bigg *S. Peter* p. 193.

The Latin "Credo in unum deum" does not really translate πιστεύω εἰς θεόν.

experience it cannot be doubted that the Eucharist was the primary means of sustaining the Christian's union with Christ. It shewed forth the Lord's death (I Cor. xi 26). But the Eucharist was not isolated. By St. Paul's preaching in Galatia," Jesus Christ was openly set forth crucified" (Gal. iii. 1) and the Galatians " received the Spirit by the word of faith." The absolving power of the Church, too, (John xx. 22) is clearly understood by the evangelist to be a means of extending the work of the Incarnate Christ. So also is baptism constantly emphasised as the incorporation into Christ's Body.

One truth about religion, which stands out clearly in the New Testament, has been largely neglected in modern times. " The truth about something is realised not by considering it but by thinking of what is above it and behind it." The Synoptists shew us that Our Lord in His ministry had His mind and purpose fixed upon God the Father and the Kingdom of God ; it was thus that He revealed Himself. In like manner the disciples understand what is the Church by turning their minds to the Christ whose Body it is. And so St. Paul would solve difficulties about the Eucharist in Corinth not by consideration of the Eucharist in itself, but by drawing men's minds to the Church, the Body of Christ, " seeing that we, who are many, are one head, one Body." The Lord Jesus—His Body the Church—the Body in the Holy Communion ; perplexities about each one of these are solved by turning to the one before.

II.

In the light of the New Testament we can turn to modern controversies. The cultus of the reserved Sacrament recently developed in the English Church gives misgivings to many who are not Protestant but who feel that these developments conflict with belief in the Catholic Church as the Body of Christ. I will not here discuss whether these developments are or are not true to our Lord's intentions, nor how the relation of the Lord's Presence to the Elements in the Eucharist should be defined. But I will state some ways in which the piety associated with the cultus seems to be very dissimilar from the piety of the New Testament and of Christian experience as a whole.

1. The cultus has been associated in England with a piety which overthrows the nature of a sacrament and distorts the truth of the Incarnation. Thus Mr. Sidney Dark, the editor of the *'Church Times,'* in his *'Child's History of the English Church,'* describes the Institution of the Lord's Supper in the Upper Room as the greatest of our Lord's miracles. The New Testament and the early Church emphasised the vital distinction between " miracle " and " sacrament," (the *use,* not the destruction of nature as a means of grace). This lapse into Gnostic ideas leads one to suspect Mr. Dark of a tendency to Monophysitism, and one is not surprised to read that " Jesus Christ was the most unreal Man [sic] that ever lived, since He was both God and Man." (*St. Martin's Review,* Nov. 1927). Father Wilfred Knox has described how the modern sacramental cult is often accompanied by a distorted view of Christ's Person (*Theology,* vol. i., p. 255).

2. Christ in Holy Communion is given and received. He then dwells in the Communicant. His Presence is *there.* The " Devotions" to the Body of Christ on the evening after Communion in which the Apostles could share to-day would be a service of adoration to Christ in us, His Body.* The wonderful and objective meaning of the Post-communion collects seems to have been forgotten by many.†

3. I was present at a church one Eastertide and Devotions to Jesus in the " Monstrance" were taking place, after communion in the morning. This seemed very different from the New Testament belief in the Death and Rising of Jesus *within* the Christian, a belief embodied in the Eucharist itself, Sacrifice and Partaking. In Mr. Hartill's words " It cannot be too strongly insisted that no theory of the Atonement can be true either to the demands of ethics or to the New Testament which does not *emphasise* the doctrine of the Indwelling Christ."

4. The cultus is often accompanied by language, teaching that the Incarnation is extended, not in the Church, but in Christ in the Eucharistic elements, regarded in isolation. Many are familiar with this teaching. Father Vernon, S.D.C., writes : " It is not until you get Reservation . . . that you ever understand the Incarnation." St. John knew other ways of understanding

* *cf.* an actual suggestion for such a service of Devotions by Mr. Browne Wilkinson in Theology, May, 1928.

† The Eastern Orthodox Christian prostrates himself before the Sacrament before his communion, but not *after*, for the Sacrament is then within him.

the Incarnation. "By *this* we know that we abide in Him and He in us, because He hath given us of His Spirit." (I. Jn. iv., 12). "Ye have an unction from the Holy One and ye know all things." (I. Jn. ii., 20). Mr. Dark has "got reservation," but do his statements shew that he understands the Incarnation?

Father Wilfred Knox in his latest book '*The Church in Crisis*' (the spirit of charity in this book is a great lesson to us all) treats the Eucharist as by itself the ordained means of extending the Incarnation. It would be quite easy and as legitimate to do the same with *e.g.*, Absolution in isolation, with equally chaotic results for coordinated doctrine.

5. Most amazing of all, Father Knox has written:—

> "But it is idle to talk of such devotion in general as tending to lead the faithful to forget the permanent presence of Christ in the soul of the Christian and in the whole body of Christ. For these are exalted mystical ideas to which we must ascend by gradual stages."*
>
> (*Theology*, April 1926, p. 206).

These are *not* "exalted mystical ideas." Father Knox is writing as if he were a Pelagian or a Protestant subjectivist. The Indwelling Christ is not an "idea" of ours; it is a fact wrought by the grace of God.† So far from being an "exalted mystical idea" it is the promise of Christ to His Church, and without it Baptism is devoid of meaning. Ftaher Knox's words prove the truth of Canon Quick's statement that "the interest of many Anglo-Catholics is often fixed so exclusively on the worship, not the doctrine of Catholicism that they seem willing to adopt the most un-Catholic of doctrines if only it can be represented as affording ground for the external practice of Catholic devotion." (*Christian Sacraments*, p. 222).

Sacramental theology seems to be in chaos. Concentration upon problems concerning the way of the Lord's coming has drawn minds away from the truth of His coming within. The Evangelical stresses the omnipresence of God and fears that High doctrine of the Eucharistic Presence conflicts with this. The Anglo-Catholic urges that the omnipresence need not exclude the specially vouchsafed Presence in the Eucharistic elements. The cleavage is wide and controversy turns upon the relation of the elements to the gift. For controversialists on both sides omit the central truth that the Church is the Body of Christ. We saw from the New Testament that the Corinthians were urged to understand the Eucharist by thinking of the Church as Christ's Body. May not modern Eucharistic difficulties be due to our failure to realise that the Church is the Body of Christ? It seems that in that realisation lies hope for unity and for clear theology; the isolation of the Eucharist in piety and doctrine is the way of chaos.

The Body of Christ, the Indwelling Christ and the Indwelling Spirit, not as "ideas" to which "we ascend" but as facts within us—this truth is the sharpest test of faith. We cannot proceed to any Theology in these things except Faith in them first revive. Christ-in-us is not only in "exalted mystical" states; He often lies beneath the penitent's shame and failure. "If we see our failure it is because He has visited us, and He will not leave us or forsake us. It is He who hath, by special grace going before our earliest self-reproach, put into our minds good desires. Those good desires are His rising in our hearts, and death hath no more dominion over Him. Being risen, He liveth for ever. Risen in us by good desires, He will bring the same to good effect" (Waggett, *Our Profession*, p. 177). Faith in Christ-in-us releases the power of Christ in us. And this Faith is not ἡ πίστις of St. Jude and the Pastoral Epistles, but πιστις, that Faith in the Atoning work of Christ.

The recovery in religion and in doctrine of belief in the Church as the Body of Christ can come only from the recovery of New Testament "Faith." Here Catholics can turn to their Evangelical brethren and learn much. For practically all Anglo-Catholic scholars* to-day agree that the Reformers were right in one vital element in their view of Faith, namely their insistence that "justified" (δικαιωθεὶς) means "deemed righteous" and

*The founder of the Cowley Fathers wrote: "Reservation after the Roman manner is to my mind objectionable, not because it expresses the Real Presence in the Sacrament too strongly but because it implies a denial of the Real Presence in the Baptised."

† Elsewhere Father Knox states the opposite view to what he states in the passage here quoted, see 'S. Paul and Church of Jerusalem," p. 119, note 33.

* e.g. Kirk in "Essays Cath. and Crit." *cf.* Bicknell "XXXIX Articles" pp. 254–260. The exception is W. L. Knox who defends the Latin view, *op. cit.* pp. 117–118.

not "made righteous" (Lat. *justificatus*). The error of Protestantism lay not in this interpretation but in the isolation of justification from sanctification "in Christ" and in the Church. Cannot Catholics learn from Evangelicals much concerning Faith and Justification, which, brought within the fuller Catholic life, will lead to a greater realisation of Christ indwelling in His Church? Dr. Brilioth's work leaves no excuse for belittling the debt of the Tractarians to their Evangelical forbears; he quotes Gladstone: "the Evangelical faith was so full with the wine of spiritual life that larger and better vessels were required to hold it." It is not difficult to see in Figgis' wonderful teaching on the meaning of the Church a power derived from his Evangelical Nonconformist upbringing.* Dr. Mozley has enthusiastically drawn our attention to "that most remarkable thinker" Peter Taylor Forsyth, the Congregationalist of the last generation; from him can be learnt something of that *Faith* without which "the Catholic Faith" is not "fully taught," since it can be fully taught only if its teaching includes the quality from which it derives its name.

The Atonement has occupied rather a secondary place in the Anglican theology of the last century. There was a reaction against the emotionalism of the older Evangelicalism. It was the task of the Tractarians and the 'Lux Mundi' school to teach the Incarnation and its extension in the Church. Lately there has been a tendency to see the need for regarding the Atonement more centrally. Mr. Hartill's recent work sees the need from the point of view of the problem of evil; Canon Quick has shewn us that clear thinking in Christology will only come if fresh emphasis is laid upon what Christ *did* as explaining what He is. (*Liberalism, Modernism and Tradition*, Ch. iv.). Our contention is that a far greater emphasis upon the Atonement and upon personal Faith as linked to the Atonement is urgently needed to enable a truer realisation of the Church as Christ's Body. The meaning of Baptism is not realised to-day as it was by the Tractarians.† The need to-day is to consider Baptism not in connexion with the sacramental system so much as directly in connexion with the Cross—"baptised into His death." Only when the foundation-truths about the Church are fully seen can Eucharistic doctrine develop.

* *cf.* "Gospel and Human Needs," pp. 112, 193.

† See Webb "Religious Thought in the Oxford Movement," ch. V.

III.

Behind our troubles lies the fact that in England the reading of the Bible has seriously declined as a primary Christian obligation. In the universities many are devoutly regular communicants, yet seldom read of the life of Him who died for them and who meets them in communion, and are strangely uninterested in the teaching of St. Peter, St. James, St. Paul and St. John. The clergy often urge such young men to increase their communions and confessions; but the New Testament does not find its rightful place. Yet it was after Our Lord had "interpreted the scriptures concerning Himself" on the road to Emmaus that their "hearts burned within them" and He was "known in the breaking of the bread."

St. Chrysostom wrote, "which of you goes home to occupy himself in a Christian manner? Who takes the pains to read the books and applies himself to discover the sense of Holy Scripture? No one will dare to say he does his best." Hence, perhaps, is the failing of Faith.

St. John has left us a unique body of teaching upon the "words" of Jesus and their central place in the life of the Church. In the Synoptists the phrases, "the word," "His words," often occur in narrative. In St. John alone Our Lord speaks about His own words, and that very often. Why this difference from the Synoptists?

There was no need for the Apostles' teaching (the basis of the Synoptic narratives) to refer to the fact that Jesus bade them value His words, for the fact of their teaching the "words" shewed that they had learnt them to be "words of grace" (Lk. iv). St. John's emphasis on the words of Jesus has a special purpose, linked to the purpose of His Gospel. He writes near the close of the 1st Century, when Christian theology is developing under the Spirit's guidance. No one does more to "develop" doctrine than does St. John. Yet he is at pains to emphasise that the Spirit can guide the developing Church into all truth only if the Church is loyal to the words of Jesus. "If ye abide in my words then are ye truly my disciples, and ye shall know the truth and the truth shall make you free." These passages about the "word" or "words" of Jesus deserve careful study (John v, 24,

38, viii, 31, 37, 43, 51, xiv, 23, 24, xv, 3, 20, xvii, 6, 14, 17* *cf.* τὰ ῥήματα μου xii, 47, xiv, 10, xv, 7, xvii, 8). Scholars have debated the philosophic Logos doctrine in the Prologue, and have often ignored the simpler "logos-doctrine" in the body of the Gospel. And this doctrine is that the duty of hearing, keeping and pondering the words of Jesus is at the basis of churchmanship, a condition of the guidance of the Holy Spirit. "If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him." The Evangelist specially links this word-doctrine with the Sacraments. In the manner of his gospel he does not record the Institution of the Eucharist; he includes instead the Discourse on the Bread of Life, to relate the Eucharistic gift to the Person and Work of Jesus. The Bread from heaven is the σάρξ of Jesus, and this σάρξ means all that the Son of God becomes in the Incarnation ("ὁ λόγος σὰρξ ἐγένετο"). The Eucharistic gift is the whole Person of Jesus as described in the Fourth Gospel, whose "words" are so important for the understanding of Him. In this very discourse His words are "spirit and life" and the Eucharistic chapter ends with St. Peter's "Lord, to whom shall we go? Thou hast the words of everlasting life." (vi, 68).

So, too, in the Upper Room the Institution is not described; the Church knows of that. Instead, there are the Discourses in which the "words" of Jesus are emphasised; for from His words the Church learns of the character of Him whose presence it receives in the Eucharistic meal. The Church needs reminding of this; else St. John would not have written so.

The Church of St. John's day, like the Church of to-day, had its divisions of aspiration and its perplexities both of moral life and of intellectual theology. In the previous decades there had been worries concerning the Eucharist and worries concerning the second coming of the Lord. From these St. John turns to Jesus of Nazareth and (this is what no previous evangelist has done) recalls what Jesus said about his own words and the need of "keeping" them both by the Church and by the individual Christian too. Without this "keeping" neither Church nor Christian can know the Truth. In the Upper Room questions as to "How" and "Whither" are unanswered; the disciples must know first that Jesus is the Way.

* The objection to taking λόγος in an 'abstract' sense is that in several of the passages it seems used interchangeably with the plural.

THE SCRIBE.

God gave me a white book,—an infant's breast,
Wherein to write
The wars of seraphs and the angels' rest,
Gold with the sun's light.

And marvellously I wrote Magnificat,
And with poor wooden tools
Set out Prince David's Psalter and all that
In bright uncials.

And the long while He held my random wrist
As o'er my task He leant.
But if my hand escapèd His, I mist
And all misshapen went.

L. B. Towner.

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